

M 2242

Land

April 12, 1973

MR. NYLAND: Well today a week ago I came. And tomorrow morning I'll go on again. So, it's a week, meetings and talks. For myself trying to get an insight in what takes place. And if I have any ideas about it I should say certain things now in addition to what I already have said. I don't want to say too much. The group has growing pains, I think. You cannot expect anything else. The people are heterogeneous. They come from different background and their education and so forth, of course, makes them different, different types, different ages, different kind of experiences, and even such experience in the formation of what they are, different levels of being. And here we are trying to combine, to see if one can work together, and how much you can get into each other's hair. It is not much different from ordinary life. We don't change that quickly. We keep our ideosyncracies, our special traits of character, for a very long time; and you will not be able to change your personality that easily, because many things have crystallized out, and you don't know how to dissolve the crystals. So, of course, that one must know. The difficulty is that when you are in a group you cannot just leave.

You can do that in ordinary life; if you don't like your job you go somewhere else. Here you have people to deal with. Some you wi--will like some you don't; but all of them say, 'we have an aim'. And you cannot deny that, not when someone says sincerely that he wants to Work, or he wants to find out, or he wants to have a solution to certain problems in his life. Because you have no right to think that they don't mean it. And for yourself you have to be quite sure that whatever statement you make in that direction is only also based on your own conscience. And when you assume that to be for yourself, you must also assume it to be for someone else. And then of course there are ideosyncracies, special traits of obnoxiousness, possibilities of not being able to understand each other and not willing, questions of hypocrisy, question of not wishing even to adapt oneself. I say in ordinary life you don't have to deal with it, because you can leave; here you cannot so easily. And you can always say I wish that so and so was going and was not here, and they may say the same thing about you. And if you consider not to stay here it is a little difficult, after you have first made up your mind that you wanted to be here, and perhaps even moved here, and moved your whole household or your economic conditions. You don't want to make up your mind that you have had enough of it. At the same time if you did make up your mind, you are really faced with a certain conflict within yourself, because the reason you wanted to come originally was to grow up. So if you don't find the conditions for that kind of growth, it becomes a real serious matter. Because

you have to ask yourself - if that was the original motivation, and I go back in ordinary life, and I just do as I always would have done, would I still have a chance to find growth? And that becomes, of course, a personal question for each one. You have to deal with each other. You have to understand each other the way they are. They have to do the same thing regarding you. You will have a difficult time. When there is a growing period for a group it may take quite some time before you are settled, and before the little edges have been filed off and a little smoother, not too many hooks and eyes. As I say sometimes not too much long hair. But you see you have to work for something when you consider it worthwhile. And even to the extent that you consider the worthwhileness, to that extent you will have patience. And the one thing that you do need is patience and understanding and willingness to find out. You see you have to try to find out, because many of the conditions which are here, you don't know enough about. You have sometimes a judgment about them which may be quite wrong. You have ideas of how they ought to be without knowing exactly why they should be changed, and you don't know enough of how to change yourself in a short time, so you become very impatient about a variety of different things, and many times your criticism is not even justified. And still you find yourself every once in a while together with a common aim which you can understand, and for which you then say I'm perfectly willing to pay. And you keep on paying. And you don't like it but you still do it. It's very strange when one is interested in

something quite difficult and quite ephemeral, when you consider possibilities of a -- a spritual growth, or really an ordinary growth of potentialities which have to be made actual or the possible development of a man in an evolutionary sense, and where the -- the road is not charted out and the territory is quite new and no maps exist.

So, I see that for a week. And I talk here and there, and look at certain activities, and have discussion about whatever is possible in the situation as it is now--

MR. NYLAND: What happened?

Someone: Do you think I should sit on the floor so the light's more stable?

MR. NYLAND: Oh, the light that doesn't bother me, it's alright. If you sit, sit in front of it. That's it, it's alright. Don't burn yourself now.

I talk here and there, see what the situation is, try to get a viewpoint, unprejudiced if I can. Talk with one, he tells one story, talk with another, you get another story. It's very difficult for me to have any judgment. And I would like you to know that. All I have is perhaps an opinion. Together with that I have a desire. I do believe in the ideas of Gurdjieff. I do believe that it is possible to understand them. I think it is necessary to make an attempt to make them your own. I think out of all the different philosophies and religions, which I know a little bit about, I have really found that the way to Objectivity is actually the only way out. And that one, of course, has

obstacles, because as I said the crystallizations of oneself in one un--in one's unconscious existence.

So that is the problem we all have to face. And my particular opinion about activities, about the Land here, about the combination of a variety of things in Occidental, in Sebastopol, wherever we now try to operate, all the time should be 'in the name of Gurdjieff', if you will allow me that kind of expression. Because that, after all, will have to keep us together. If we don't then there is no use having activities. There's no use trying to profit by coming to the Land, every once in a while, and not helping to maintain it. And the maintenance is not in terms of money. Don't think that for a moment. The maintenance is in your attitude of a wish for Work on yourself and a wish for more understanding, and because of that, a wish to join with others who are as serious as you are. And that you try to do that and at the same time keep on making a living you will want, then, in activities to have exactly that same principle and not to become too commercial. You wish dexterity. You wish ability to grow in an ordinary sense. You wish also the dexterity and an ability to grow in an extraordinary sense. The emphasis for this kind of life here is on ideas of becoming Aware, of statements which one makes in order to understand oneself from that kind of a standpoint, in which that what we are now, and where we live in ninety-nine percent of the time, in that kind of unconscious state, that we feel it is not becoming to a man to continue, and to try to -- he has to try to make strides to understand himself

first and then to see what he has to do with himself. And this applies to every person at any stage of his life, because the conditions against which one has to fight, and which one wants to overcome, and wants to place in the proper relationship towards the possibility of a development of one's inner life, always will remain as long as we live on this earth. Our aim is exactly that on this earth, a person should become conscientious and have a conscience, and have a consciousness. That he is able to maintain himself, that he is able to do, that he will be able to know what to do in different conditions and circumstances, and that in that kind of a process he considers other people, similar to himself, in the same light as he has considered himself. So that when he believes that it is possible for himself to Wake Up, even slightly, for a little moment in the beginning, and gradually trying to make that or extend that further and to become more and more awake, and to have more and more of an 'I' which can guide him, that then that same kind of a process that he has applied to himself, he would wish to communicate to others. Or that he wants to understand them in that kind of a sense, that, if they also want to Work, that maybe there is a possibility of an exchange between such people, and if it is between two it might be between three, it might even be between more than three. And that, you might say, is the aim of trying to work together here in working on a Saturday or a Sunday and work during the week, and divide energies to volunteer to utilize whatever gifts you have for the general good, and at the same time for the general yourself, for that what is within you, and what should make you a real man.

And in trying to become a real man, in trying to build something that is more real within you, that actually could start to guide you, that you would try to make something that could be permanent for you for the continuation of your own life, that exactly that same principle and the attitude should also be regarding other people with whom you wish to work. The requirement is in the first place to establish a relationship on that kind of a basis of wanting to understand and to care. And the second is that one has to have patience with each other the same way as you should have patience with yourself, because you are not going to be perfect overnight, and you will not be able so easily to find the particular road which leads to the solution of your problems. And that for that you have patience for yourself, you should have it to the same extent towards anyone else who is serious and is willing to find out, at his own expense, and to help to alleviate the difficulties in which they may be, so that there is that kind of a comradeship, that kind of a wish to understand each other and to remind each other of that common aim.

And so I come exactly, with exactly the same attitude. I want to remind you of our aim. We may in Warwick have been a little bit longer engaged, and maybe we have had a little bit more practice, and we have a few more people, and we have a little bit more concept of a variety of--great variety of activities, and because of that we may have had a little bit more experience. But our aim is the same - to see the bondage of mankind in an unconscious state, to try to find out what to do to alleviate that condition for oneself, and in that process try to create among some people a certain

level, so that each one, as a member, can be reminded by the conduct of another member. And this you must keep in mind. You must live together. In that sense, you must be willing to spend the time and energy to find out. You have to do away, and you have to conquer ideas of yourself, like self love and selfishness, of wish for and a vanity for wanting to be recognized, for really Working on yourself, wishing to give whatever is needed for that particular purpose, and the patience in helping someone else, for the glory of Objectivity, inside of the group and inside of each person in their inner life and the possible development of that what is now potential for them. And all of this with having a perspective of where man, as man, belongs, what is his potentiality regarding the understanding even of what is cosmologically correct, and what is the truth, the truth as far as the universe is concerned, the truth as far as Milky Way, solar systems - our own solar system - the truth regarding planets and planetary conditions, and ultimately, the truth as far as the conditions on Earth are concerned.

And so when that is the aim, and sometimes one derives the stimulus by thinking about God, about that what is, you can call it 'the center of the universe', or what is apparent for certain people as a final solution or a justification of their own existence and in their own life, and the relationship of their life towards the totality of all life, the question of eternity, the question of infinity, the questions of what are religiously understood to a certain extent, and the formulation in words, which partly may come from one's education and partly still adhered to

as cliches, that gradually one learns to find first the essence of such concepts and afterwards that what is really making an essence essential, and then that what makes the truth axiomatic in any kind of an essential essence quality. What one wishes is that kind of a wisdom which can be admired and adhered to by everybody as Objectivity. And it is a long fight, and we will sometimes fall by the wayside. And we do make mistakes. And we are forgetful. And we remain, many times, quite selfish. And we wish sometimes, we even insist, on being hypocritical; that we want to appear to be more than what we are, and we do a little bit 'water in the wine' as far as our conscience is concerned. And we don't really want to have God present to oneself, when I myself, knowing what I am, already I am ashamed of the way I think, and the way I feel, and sometimes the way I act physically. But all of that is inherent in what we are trying to do.

And now when I leave, I ask you to work together, to wish to cooperate, to wish to establish a relationship, I say, of caring, of honesty, of simplicity, of seriousness an aim which should have a certain appealing force, an aim which should be felt, an aim which should be in the atmosphere of this place here; so that when you do come up around the curve in the bend in the road, and you see this, and you see a few buildings, and you have probably associations with them, maybe you have worked on them, and maybe you do remember how they started to grow, and what they have done in the last few years, in order to make these things possible, and of course also the sacrifices which already have been made and by those who at that time were serious enough to wish to

continue with it and even now wish to continue; that those people, when you are new, that they become your friends, and that you for yourself will pay for the friendship that they can give you.

You see this Group I, it should be the maintenance group. It should be a group where when one talks about Work, there should really not be very much difference between the expression about ideas formulated, about concepts which are already understood because of practical experience of application. Group I at the present time is not that way. It is still made up of people who really do not know anything or not enough about Work itself. And it is sad because it should not have happened. It should be, let's call it for a little while, 'an elite', but in the right sense of the word, because it is the highest level of group as a group for the disi--dissemination of the ideas of Gurdjieff. It should consist of people with whom this Work is already a part, and that they in the sense of a reality of religious fervor are devotees wanting to find out, by means of Work on oneself, the solution to the problems of their life, so that that what are the ideas are really a part of them, and already mixed with their particular application in daily life, and that kind of a sincerity which is necessary for anyone, if they ever want to extract anything from the ideas of being Objective and how to Work on oneself. Now it is not easy to tell that to those who are members because they will deny it. And they will think that their sincerity and their wish to be a member is exactly the same as having the qualifications of being a member. And gradually, I hope, it will be understood what is meant by this kind of a Group I which meets on a Thursday

evening in this room. Of course tonight it isn't that way. Tonight we have various people. We have different people who want to come, partly, also, out of curiosity, but I hope, mostly, those people who find themselves in a certain situation of wanting to know about Work, and how to Work, and who want to have an opportunity to talk about their results to see if the road they are trying to follow is the correct one, and that then they can get stimulus and also draw certain conclusions for themselves of how to continue. And in that sense they become dependent on atmospheres, on conduct as they see of others, of that what is among different people who are Working and want to find certain results for themselves, that then they can profit by that. We call that Group II. That is the Active Group. Gurdjieff calls it the mesoteric group. That means a group which is really in between, in between esoteric and between exoteric. Esoteric is Group I. That is where esoteric knowledge is disseminated, discussed, and in discussion is tried to be understood, and tried to be placed against the aliveness of a person as he lives his life in unconsciousness on this earth, and where he then wishes to find out more and more about the bondage which exists and which he realizes, but in his devotee-ship, wants to know if his Work is really, I call it, 'palatable in the presence of the Lord'. Because, you see, you cannot eliminate these ideas of a development of the reality of your inner life from anything that has to do with a religious emotional state. And that in that sense we must, every once in a while, use a different kind of a language that belongs to that kind of a description for one's inner life and the wish,

then, even if you start out by calling this the Earth, and the wish to go to Heaven, and the spiritual development as differentiated from an ordinary material form, or that what we for oneself also consider as life force existing within a body, and that body being made up of cells, which are in our sense of the word material, and which at the present time also make up that what we call cells to function as a solar plexus organ or as an organ which we call our mind; that all of that, when one puts it, in a certain relationship, and wants to have perspective, that what is of a higher quality and which would increase the level of one's being, is made up of concepts of a spiritual kind, that even the concepts there, the thoughts and the feelings, may have a special kind of spiritual form on account of which they exist and which cannot always be grasped by those who live in the so called crude world of superficiality. And, you might say that unless that kind of attitude is understood, there will not, and there will never be, any relationship between people of a group and in a common aim, unless they understand that emotional quality which is required for the wish to continue to find out the solutions for oneself, and the wish to continue to live together in a way that there is understanding, that there is affection, that there is a wish to work together, that there is an exchange on that kind of a basis, and that one really sees the human qualities of a man and not only that what he pretends to be, even including, when sometimes he talks very clearly and brilliantly with his mind. That what counts is one's feelings; what will count in the future

is your emotion. What at the present time is there in an unconscious state as solar plexus, will have to be changed into different kind of function of a center for an Emotional Body, which will be centered in one's heart. And all of that has to be made in the present conditions of unconsciousness within the body of a person, will all have to be changed over into different rates of vibrations to be adapted gradually to the level of Being which we would like to reach.

That I think ought to be very clear, that when we're here for that purpose that that has to be shown, that that has to become aware to others, that it has to be apparent, that that kind of manifestation when we are here should be looked upon as desirable, and that everything else that belongs to an ordinary existence should be put in the background, at least for the time being, when one is engaged in something that is more serious. And all of this does not mean that one walks around with a holy face, because you can have life expressed in a variety of ways, and even at that want at whatever life may be expressed can remain essentially correct by deepening it.

Last night we talked about the necessity of being, for oneself, really free in the wish to enjoy an unconscious state in order to establish within oneself a little bit more of order and not a chaotic condition, in order then, because of that, to form a little bit of a foundation on which one can base ideas for further growth and development. And gradually that that kind of a foundation has to be laid in order to give real substance as a foundation

for that what could become permanent. It is interesting to think about the question of permanency, because if everything is relative and if it is temporary in as far as this life on Earth is concerned, why should we as human beings bother about permanency, and particularly if philosophically we know that such permanency is so far off that we never will reach it, not even in this lifetime or maybe many lifetimes here after. And that there remains the strangest problem of the existence of life. And we really don't expect to find an answer to any of such questions. And at the same time there is a constancy of a desire to wish to find out regardless of the possibility of finding a solution. That I think is an enigma, enigma of man. Why does he want to continue to live? Why does he want to consider his life worthwhile enough to adhere to it, and not to give it up? Why does he create for himself concepts which he cannot understand at all and for which he only has a use of a word? When he says 'Omni' it has a definite meaning of everything and all, including then the different directions to which this 'Omni' word is attached, that what is forceful, which has a potential and is potent, that what can act, and we call it Omnipotent. When we talk about that what is knowledge, that what should be real wisdom, that is science in the real sense of the word of wishing to become Objective, that we call Omniscient. That what we wish to become, that we want to understand in its totality of existence, and that what is in such existence is everywhere and always. That is what we call Omnipresent. And it is these three concepts in a man, in his philosophy, in his thought

problems, in his feeling and emotional states, also even in the wish by which he wants to prove to himself, as well as to the rest of the world, that such concepts could become part of him, even in the expression of the behavior form of his body.

All of that belongs of course to these ideas of Gurdjieff. And for all of it we would have to sit in awe, because it is sometimes impossible even to try to fathom what is meant by a concept of Infinity. But still we continue, and we are poor human beings. But we can have an aim, and with this aim we have a hope, and the hope turns into belief when we see the verification of such ideas when applied. And because of that, that one says, if it is possible, that I experience only once, such concepts, when they are of a practical nature applied in my daily life and give me then information about myself which is the truth and nothing else but the truth then my belief is, that when it once was possible, it could be possible again and again, and therefore I must have a belief in the possibility of such existence for me. And for that reason I wish to Work, and I don't leave it to someone else to become the mediator between that what I am and that what I consider God to be. If God wishes me to Work then He will tell me in the proper time how I should Work. And if that means the usage of certain words in order to be let into the gate of Heaven, God will tell me that that is the requirement. And if that is so, and I can believe that, I will go as far as He desires me to go. But you see that is the difficulty, because God doesn't tell. He is interested in the existence of life on this Earth as well as on many, many

thousands and thousands of other bodies of the heavens. And to have concepts, actually, which could describe that, or an experience within oneself, of course, it is utterly impossible. It's only by the constancy of a wish to grow that gradually such concepts come a little clearer. And I don't think it is necessary for anyone who wishes to Work on himself to have already the knowledge of how God looks, and what it is like when one reaches Heaven, and what it is when there is no possibility of an expression even through a physical body, but that the existence of that what both as ideas in feeling, in emotional states and in the mind could exist, that they by themselves, could communicate by means of certain forms which are quite foreign to us when they still live on this Earth.

You see, I think you have to organize a little more; you have to have perspectives; you have to see that different things have a very definite reason for existing. You have to understand that, to the extent that you wish to understand it for the purpose of that understanding to be communicated to you, so that you could become part and help in the maintaining of these ideas as we are striving to do. I've said before that I want this kind of triumvirate to exist, because it is otherwise impossible that certain decisions which must be followed up and executed, can actually be attended to. And there has to be a tribunal of that kind. And unfortunately there is not one person who could do it. There have been attempts made, as you know; but it is sometimes difficult. And there are many reasons why it is not as yet, and has not been here successful. And understanding that, I have suggested some

time ago, that three of you will take the responsibility for all such activities to see that they are attended to. And that within such activities, within anything that is active regarding this house and the surrounding, is within a framework of yourself in which you are solely responsible as manager working with people who have the same wish as you yourself and the totality of a democratic arrangement, trying to understand each other, and coming to conclusions, when such conclusions then will be executed by what I have called the board, the three, the triunity, this triumverate which is executive power. The real sense of wanting to grow together rests on the democratic congress and senators of this little community, and you should feel that you are part of that. You should know when certain things are to be responsible for, to be made responsible for, who will execute it and through what kind of channels they should flow, without making too much of an organization, so that you don't have to spend too much time in paper work. That what is the organization is the working together on the understanding I've talked about. And that I think you still have to learn and you have to acknowledge. It implies, of course, that a--all people who belong to this group - men as well as women - I consider the women also an activity and of course it has to be conducted in a certain way. The men in their different activities of ordinary commercial work and application, all of them should meet on a Tuesday. Those who are really interested as carrying out for themselves such activities and who have a say about yes or no regarding them, including those who might be interested, and they can come and listen. There is no objection to that,

But your attitude should be right, because it's not simply a question of curiosity; it's a question of belonging, of wanting to do that for the sake of all. If you can understand all of that, if then you want to take the responsibility in accordance with it, if you wish to continue to gets--get down to brass tacks and to really want to understand each other, and to be open about certain happenings which were mistakes, and being able to say it, and to be free to say it, in a certain way so that everybody can understand; it's not really criticism, because who is there who is without sin? We know that. But nevertheless that doesn't mean that we want sin or mistakes to continue to exist if they can be rectified. And so on Tuesday that is your fundamental meeting. It is worth more than the meetings at lunch for Saturday and Sunday. That is general discussion of whatever ~~the~~ activities have been doing, as far as Land is concerned, as far as weekend is concerned, as far as help is concerned for different members of the group. On Tuesday, at Tuesday lunch, you simply discuss whatever is required to be known for the cooperation of everyone regarding the activities which are now in action.

But you see you have to learn to find out what it is to efface yourself sometimes. You must know that certain things have to be done by someone, and that when they are not done, that you have really no right to criticize because you make mistakes yourself. Each person will do that and it behooves everyone to be kind in the presence of a mistake of someone else. At least give him the benefit of the doubt. And that then, because of mutual affinity, mutual wish to care, that then a solution can be reached on an

entirely different basis then, instead of that, to get angry and mad and criticize all over the place, and accuse those where it doesn't really belong, and to put yourself up as if such and such a thing would never happen to you because you are so perfect. Alright.

Side II

MR. NYLAND: Alright?

Bill McDonnell: Yeah.

MR. NYLAND: Well I had the intention that the first section of this cassette we would devote to general discussion. To put as it were a certain underlayer of understanding, to give a certain perspective of reasons why we are here. I would like this other part to be devoted to discussion of Work itself, where maybe there are some people who have not had a chance to ask, who have been a little timid about it, or who perhaps by mistake missed out a little. The opportunity is open to see if something can take place in you when you understand difficulties which you are confronted with when you want to Work. Because we want to talk about those kind of questions and answers. We had some last night; it was a fairly good meeting. The evening before, as you know, I was a little bit disappointed about, but all of that goes to -- together and one cannot in advance really know why certain things do happen. So who has a question now? About Work?

Barry Hirsch: Mr. Nyland?

MR. NYLAND: Who is it?

Barry Hirsch: Barry Hirsch.

MR. NYLAND: Yah.

Barry Hirsch: For the last few weeks I've been using the first hour of my day to make Work attempts before anyone else in my household gets up when I'm alone. And that's been a good time for me. But during the rest of my day, when I'm at my job or when other people are around and even when I'm alone, I've been having a ha -- I've been having a hard time.

MR. NYLAND: Why do you think it was so easy in the morning?

Barry Hirsch: Oh I think it was easier because I--I had a longer period set aside, and I was by myself and the conditions were simple--very simple.

MR. NYLAND: Could it be because you realized that the other people were still asleep, and you wanted to Wake Up?

Barry Hirsch: Oh, I hope that was why.

MR. NYLAND: If it is so, you can apply exactly the same reasoning during the day. If you have any idea about you yourself wanting to make efforts to Wake Up, as we call it, it really means that I would like to have something that is Awake within me. Because I do not wo--Wake Up totally. I only Wake Up in a certain section, sometimes a three-fold part of myself. But in any event it is an experience to have something that is Awake, which then is Aware of me, even when that me is unconscious and behaving in an unconscious manner. But if I say I wish to Wake Up because a great deal of my friends and a great deal of humanity is asleep, a waking-sleeping state, which unfortunately they don't realize what it is all about if they wished to Wake Up. But I am very fortunate. I do know about the possibility of such kind of Work, and because of that I want to Work now, myself. Because maybe as a result of that, this

particular state of myself, if it is a state of being Awake, may create in time, an atmosphere which might be beneficial for those who also would like to Wake Up, or, it may even, by the existence of that kind of a state, disturb them a little bit in their sleep.

You see Barry, it would give you a very definite motivation. It's a motivation which of course is based on the visualization of what others are, but that reflects on yourself. One says, sometimes, 'there by the Grace of God, I go'. When I look at others and I see them asleep, and I come to the realization that I don't have to be asleep all the time, maybe then I can make an effort for myself, and not only because they are asleep, but mostly because I wish to Work myself and I want to Wake Up. When such occurrences happen to be during the day, you just then remember how you were in the morning, how the conditions were which allowed you to Work, and where then perhaps there was a definite result. And so you say that during the day, when you are occupied with a variety of other little thoughts, could I create for a little while, just for some moments even, a condition more or less comparable to what I experienced early in the morning. A morning in which there was some quietness, in which there was a simplicity, in which there was practically no disturbance on the part of others, in which I was alone by myself in the house and the rest of the family probably asleep and I being a little bit earlier awake, I had the possibility then of trying to remember myself. So when I try during the day I create similar conditions. I say let me see what it is that I'm now busy with, and let me see what it is that this kind of a creature, that I call by my name, is effected by. What

is taking place within myself that is not simple? How can I make it simpler? How can I, for that reason, bring about a condition of relaxation, of not using as much energy for my unconscious existence as I usually do, and de-tense parts of my body? How can I quiet the thoughts which are in my mind? How can I actually utilize that what is emotionally within me, in intensifying it, and giving it more energy than I usually do, and this time to prepare, as it were, the soil for my wish? You see, I want to become emotionally involved in the wish to Work because something is very important for me. I want to have that kind of a wish because I honestly wish to grow up. I honestly wish to Work. I honestly wish to have the ability to be Awake. Or I wish to create such conditions in which I can place the accent of my life on my spiritual well being. I have to create an emotional condition to understand my wish to evolve as a man. All of that is necessary when I want to really Work, but you create for yourself the simplest condition you can make, and then at times during the day you make attempts to Wake Up. You make attempts to see if at such time an 'I' could be there, to be created by you, a presence of something of a higher nature, which because of its proximity to you, could tell you how you are and what you are, the acceptance of yourself as you are, the fact that you exist, and gradually utilizing that information to solve the present--the the the problem of why you are, that you -- that you are, and how you are, what you have been. You understand, Barry?

Barry Hirsch: Yes, Mr. Nyland, thank you.

MR. NYLAND: O.K.

Daniel Terragno: Mr. Nyland?

MR. NYLAND: Yah.

Daniel Terragno: Daniel Terragno

MR. NYLAND: Yah.

Daniel Terragno: For the last -- the last week I've had a couple of experiences that were almost the same and I -- I was walking up a road to get some water and I wanted to Work, I wanted to create an 'I'. And just my mind and feelings were a little bit active, criticizing of feeling self pity. And something in me just really wanted to Work so I almost said aloud, 'it's O.K., ~~this is~~ -- this is me it's alright, it's true, and but right now I want to just be a body walking up the road'. And I continued to walk and at one point there was something that accepted me, and it was so impartial, so, I think it is one of the most, maybe the first real, impartial observation I've ever had. It's just an acceptance of all that I was. And then I went on walking. And just my body was there and I was alive and it -- it mattered that I was alive; you wouldn't think it mattered.

MR. NYLAND: You know it's fortunate, isn't it, when one has an experience like that? Of course it is fortunate for the particular time or the condition in which you were when it did happen, but it's always such a pity that if I only remember it, and it does not speak any more to me, that then, really, a great deal of it is lost. You see, when this happens, as something unusual, as you say, and it is quite right, because naturally, it can happen, I would start to see, try to think -- think about how can I now utilize

this experience further? I would create a little symbol indicating what it is that you have experienced. Sometimes it can be like a drawing of indicating the spot where you were, in whichever way you want to draw it. It is only for you; it is not for anyone else, so you will remember. You carry that little drawing with you. It becomes like a talisman. Every once in a while you take it out of your pocket, out of your wallet maybe; you look at it; you remember what it was; you say thank God I had that experience; now I pay and I Work. So you Work then. At the end of the day you put it above your bed. You wake up the next morning, you are reminded. Again you do the same thing, gratitude towards the Lord, and a wish to grow up, and an attempt to Work. In that way such a talisman - a little symbol - can remind you for a long time about an experience which was very beneficial and which was intense. We forget so often you know, of certain things which have existed and which have a meaning and for which one should have proper gratitude. But every once in a while to be reminded by that, simply means that if I estimate an experience of that kind, of a certain value which I don't want to forget, and I am reminded of that existence in my life as an experience which I then must admit that I experience it, and then incur a gratitude towards it, that simply that I want to be reminded as often as possible, so that then again and again and again I can keep on Working. You see what I mean?

Daniel Terragno: Yeah.

MR. NYLAND: I hope you can do something of that kind. You know that many Christians, of course, take the cross as a symbol, and they have it sometimes hanging around their neck, sometimes above

their bed, sometimes as a little piece of paper as a reminder, like in a book to indicate the page how far they have read, or in the Bible. And then by that kind of a drawing of a cross are reminded of either suffering or the means to understand suffering, and to see what is necessary for the concept of a mediator, and praising the Lord that they will be set free, if they only knew how to Work, and setting out with the idea that they wish to Work, because the desire for freedom at such a time is very strong.

Daniel Terragno: Thank you.

Susan Inadomi: Mr. Nyland?

MR. NYLAND: Yah.

Susan Inadomi: I -- Susan. A -- today as, um lots of days during -- it's like I would catch myself during the day, and I'd say, 'well, where have I been', and feel a kind of regret that, just time slipped by and I didn't Work. And at that time, when I remember, I'll make an effort. And today it happened I was standing at the sink. And I don't remember other times clearly, but I know it happened maybe two or three other times. And sometimes I'll -- it's like it will build up in me. And then I'll -- a lot of times I'll just walk outside because I want to be where things aren't quite so distracting. And sometimes too, it will be like it's sort of building up in me, this wish for Work. And when I'm home I'll try to really make the best effort I can. And I guess my question is that it's like I don't lots of times I feel like I just can't go deep enough.

MR. NYLAND: Or even the times that you are reminded of Work are not frequent enough. Try to think of your day, at the end of the

day, that practically all the time you were unconscious. You can say that that is caused, of course, by being on the earth and that is the regular condition, or it is nature and you cannot help it, and of course, at the same time, there is a desire to escape from it. But how much is one really bound? And then when one makes an effort, which is beautiful in itself, how little is such an effect on oneself in that kind of a state. I think sometimes it is necessary to intensify it, but I think it's much more useful to multiply the possibilities, and to attend to the--whatever may be the thought or a feeling, in converting it, even if it is in a flash of a moment of coming to the recognition of one's own existence, the fact that one exists, that one is unaccepting that. And I would suggest, Susan, you try to see how often can you think of Work, how often you might be reminded, how often during the day you make it the task for yourself to check off the times when you happen to think, and when that thought became profitable in an attempt you made of seeing yourself wherever you were in whatever condition there was in trying to create an 'I', small as it may have been, but the attitude should be towards wishing to Wake Up at that time because I happen to think. I think of Gurdjieff. I think of myself. I think of a variety of different conditions which I have lived through. I think of the possibilities that have been and I have not taken. I see myself projected in the future of continuing in exactly the same way, that every once in a while, a very beautiful moment happens to me, and for which I then am grateful. And then when I say, 'look at my total unconsciousness; what have I really done in order to pry it loose; or to do some-

thing like a hammer that I--like a sledge hammer I--I have a chisel, and I want to do something to break all that kind of habitual way of living up.' It's not that I am angry sometimes but I sometimes am extremely sad. How stupid I am. How I can let certain things go and still claim, of course, that at times I paid, for in a certain way, and I'm quite honest about such attempts; and I don't deny the value of such experiences, but how much of Work is there still to be done?

We had days when I or several others at the time became acquainted with the Ideas of Gurdjieff. And we talked about it. And there was among us a small group, very much the same as I have advocated many times in this group as well as in Warwick. We have a small little bit of a group meeting every once in a while, not even regularly, but where people then get together in order to remind each other and to talk about their Work and to talk in honest -- in honesty, trying to formulate as well as they can, and to exchange ideas, and to give stimulus, and then leaving with the desire that they, knowing they are unconscious, have to do something quite fundamentally. It was at such a time that we, when we were in the beginning, in 1924 and years after that, that certain things became quite clear, that it was extremely difficult even to remember to wish to Work. And so we had a little bit of a clicker, you know, that you could -- a tabulator, within yourself, you had it in your pocket. And we had days among ourselves, when we talked about such a possibility, of how often did you think about it today? How often did you actually Work? What did you do when you clicked it away and so forth? And you know we came to

hundred - well hundred was not anything at all. That was just ordinary business. Hundred, two hundred, at least five six, seven hundred a day that we thought of Work and sometimes we definitely made an attempt to Wake Up then, to the extent that we had a certain amount of knowledge. This is what I mean. If I become enthusiastic about that what is necessary for me to really Wake Up and to become a man, and I see how terribly bound I am, and the constancy of my unconscious state, and then I wish to do something about it, I go at it. And I say, 'but I want to Wake Up, so help me God,' I say sometimes. This is sometimes what I would like to see, that kind of enthusiasm. It's not because when I was younger that I remember it was something that ought to be done; I don't know about that. I know damned well what my attitude was. I was finished as far as the rest of the world in unconscious state is concerned. I had a lot of learning. I had gone in many different directions. And I knew a little bit about this and that and the other. But then these Ideas of this kind, this Objectivity, this conglomeration of idea which were united and where Mankind had a certain place, and where there was a responsibility placed on him the same way as there was a responsibility on God, because God also had to Work for His living, because He was also eaten up by His Heropass. That appealed to me. Because I said, 'Thank God, I am not the only one.' I belong to the universe; because even if God has to Work, even if God is effected by His time, I understand that I am effected. And He started to create something in the form of a Universe. So I create something that is of help to me, and I think about that. And, now again, I think about it. So I click that

little instrument, and there it goes and it adds up and it adds up, because I am alive to it, and I keep it alive, and I'm living with that as an idea.

This is what I mean, many times. Why don't you have ideas of Gurdjieff with you in your vest pocket, in your ordinary trouser pocket, in your -- where--in your hair even? That when you scratch it, that you are reminded - Wake Up. When you shake hands, when you have your hands folded, when there is something in one hand or the other, and you put them together. That what is in the right hand is that what is developing. That what is in your left hand that remains the potential. I put my hands together; they make a fist together. I join that what is potential with that what is actual. That is my life. And I say my hands together, because I wish for unity. All kind of symbolisms, all kind of little things in my way, all kinds of little reminders - above my bed, underneath my bed, on the door, on a chair, on my pocket that is hangs--hangs in the closet. On any kind of a piece of furniture, any kind of a jacket, or a coat or so - reminders - reminders - to help me to Wake Up. 'I must Wake Up,' I said; I don't want to remain asleep.

And so, Susan, I talk about such things. I'm not denying the experience of a beautiful moment. And it is true, but I say, 'why so little', when there is already so much that has gone on and in an unconscious state, and perhaps why human beings that had to live on this earth, and all my particular kind of excuses? And I say to them, such excuses 'nix nix'; for one day I become a man. For one day I'm going to find out, like sometimes I've said one day of austerity, one day of, let's call it hypocrisy, if one wishes, one

day of real honesty, one day of seriousness, one day of communication with others on the level which I want to determine, one day of such tremendous wish for myself in the wish to grow up and to become free. And I keep track of that, and I walk. I get up in the morning; I remember. I walk; I remember. I sit down; I remember. I eat; I remember. I get in the car; I remember. I get out; again, I remember. I meet a friend; I remember. I open a door; I remember. I sit down at the desk; I remember. I take out some piece--pieces of paper and a pencil; I remember it. I shuffle a little bit my feet under the desk; I remember. I get; I blow my nose; I remember. Someone else comes in; I remember it. The telephone rings; I remember it. I don't lose track of that. I have made a vow for myself. I want to Wake Up today as often as I can; so I Work. I Work for myself. But I Work because of gratitude of being alive. And therefore I wish that I never will die. Because I've Worked for my living. I tell God, 'I'm entitled. I've tried to be a servant. I've tried to understand the laws. I've tried to adhere to that what I thought was the interpretation of that. Forgive me if I have done the wrong thing, but I have been honest about it. And there are days and days and days that I've tried to remember You, to be in your image that what a man should be. I honestly try at times, to have a Conscience, to have a Consciousness. I have attempted to have a Will so that I could do. I wanted it. And it was not too difficult to pay for it. Because that kind of an aim is alive and my payment is only an admission of death.'

MR. NYLAND: You understand Susan?

Susan Inadomi: Yes.

MR. NYLAND: I wished you all could understand it. I wished you could understand the importance, the necessity, the dire necessity, the question that either it is yes or no. Either you will survive or you will continue in unconsciousness, and you will continue to repeat, you will continue to live the way you are doing, and subject to all kind of things including suffering and no-and not having enough knowledge. Of course, it's idiotic that I even tell you that it just will continue. You must know ~~it~~ for yourself. You must know for yourself that you are unconscious, and remain that way, and that you will die that way.

Why does Gurdjieff talk to you about death - to remind you of that one thing. That that is an absolute fact which will take place and how will you face it? It's not because I am older. It is the kind of thing that was with me already for--for quite some time. Because at the time when I was vulnerable and had impressions, and I actually tried to live and I care--cared for my older brother, I was twenty-one; he was killed and it upset me. I could not understand why he would have to die, because he was beautiful. And that fact perhaps has reminded me, maybe even more than the fact that my father died about the same time. And it changed that kind of life, and it changed my attitude. It changed my respect for life. It made it actually into something that was worthwhile to follow up on, and to see what could be done. Thank God, somehow or other, I happened to meet Gurdjieff, Ideas, Work. And they appealed, because they fell into a proper place, and I had room for it. I made room.

I had to attend to it, because I wanted to make it part of my life, and I wanted to make that worthwhile. At that time I couldn't wait; I still cannot wait. I still Work. I still realize how necessary it is to counteract unconscious states. I'm a little bit further ahead. Of course I am, because I've Worked. But it doesn't mean that I have forgotten that it is necessary to be reminded, time and time again, of Infinity, of Objectivity, of God the Father Almighty, of that what is required to have within oneself the Holy Ghost of Understanding. That I function like the Son, knowing that it's the Son, knowing the method, knowing the way by which Jesus Christ indicated what was meant if a man needed a mediator to reach God the Father, that then he had to Work in accordance with representation of Christ. Such things, of course, a little religiously and a little bit stupid, probably, but at the same time, you see, it was my life. I felt a responsibility. I felt it was necessary to pay attention. I thought it was necessary, at times, to stand in awe in front of the Throne and to dedicate, at least as much as I was able, that what I thought belonged to a higher level of Being, that I cared for Spiritual Welfare, for the wish to grow up to become a man if I could, to see my Karma, to see if in the understanding of that Karma I could eat it, like I would eat my sins, in order to reach freedom, in order not to have to come back, and put myself again and again through the same rigamarole of testing and suffering, to see that Karma and to say to it, "This time I know what you are. This time one of us is going to win out, and it is not going to be you. I wish to Work to eat you, because then in digesting it, I become the Master of that what is

food for me, even that, Karma is fertile soil."

I tell you these things because tomorrow I go away. I come back, I hope in two months. I want to do that because I think it is necessary. Because I believe it is possible to do that regarding Warwick and the Barn. I think it is useful for them that I am not always there and try to embarrass them, or harass them, or criticize them; I don't want to do that. I want them to learn how to stand on their feet, how to communicate with each other, and how to see, constantly, the background and the necessity of Work on themselves. And they can sometimes Work better when they are reminded by my ab--absence.

And so I come back, I hope. I wish for you a great deal of Work attempts, a great deal of understanding and the wish for cooperation, a wish to pay, in a certain way, with that what sometimes may be quite dear to you, but which is necessary every once in a while to be given up. It is like Abraham, taking his son, and putting him on the altar, as a sacrifice, and fully intending to do that, because God has commanded him and going through all the particular preparations, and actually, already, I would almost say at that time, and it's probably a matter for, and it may not be reality, but to set fire to that what was going to burn. Burn his son, his first born. And then there was a voice and it said, "Don't do it. You have followed by command. It is not necessary that that is going to be completed." You see sometimes one must give up things in order to gain something else. If that what one wishes to gain is of higher value for oneself, it becomes worthwhile. And all the time

glory be to that what is in infinite wisdom able to tell, for me, what is right for my development, and how to reach the port of freedom of my life.

I hope you will have a good period. I hope to see you soon again. Good night all of you.

TAPE ENDS